

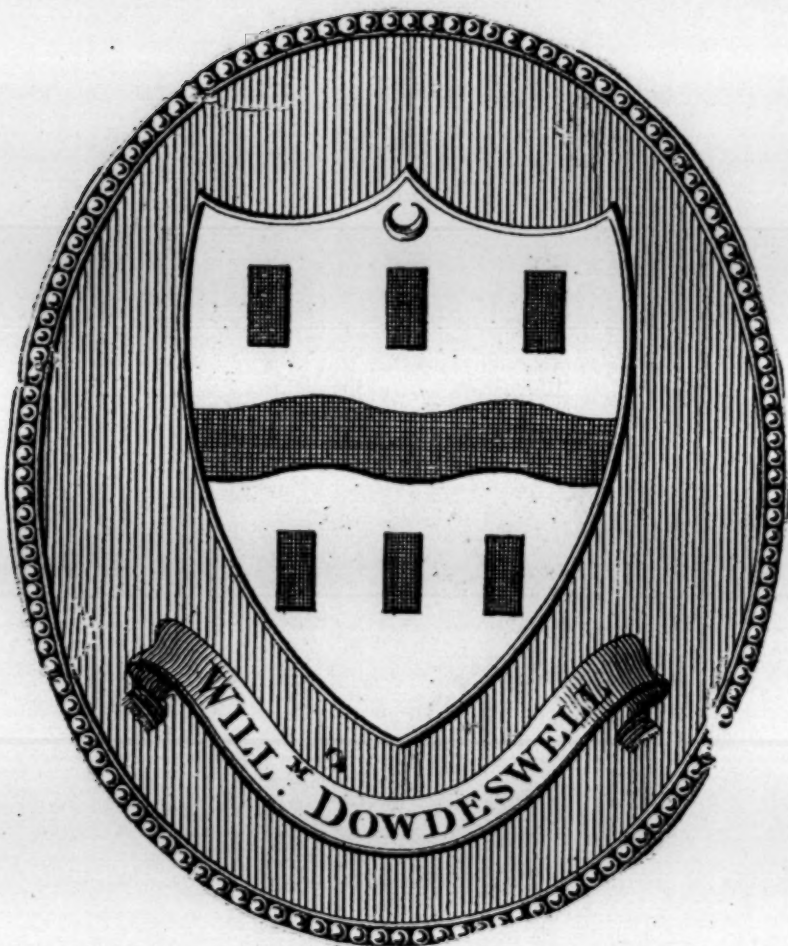
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James H. Dowdeswell
H. B. R.



THE
BLACK BOOK
Black OF *Book* of
CONSCIENCE:
OR,
Gods High Court of Justice
in the SOUL.

Wherein, the Truth and Sincerity, the Deceit
and Hypocrisie of every mans Heart and
Wayes, is judged and discovered
by their Consciences.

Very seasonable for these Times, wherein
wicked men, under pretence of Liberty
of Conscience take liberty to
Dave sin and Blaspheme. *his*

The thirteenth Edition. By Andrew Jones.

The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings, Jer. 17. 9.

Unto the pure, all things are pure; but to them that are defiled and unbelieving, is nothing pure; but even their Minde and Conscience is defiled, Tit. 1. 15.

Take heed to your selves what Conscience you have,
For Conscience will damn, and Conscience will save

London, Printed for John Andrews, at the White
Lion near Pye-Corner, 1660.

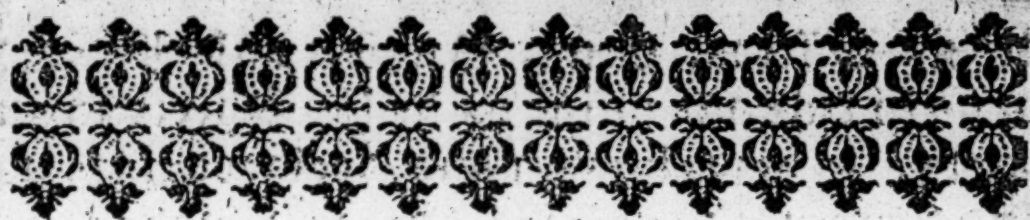
TO THE HONORABLE
THE SENATE OF THE
UNITED STATES OF AMERICA

IN SENATE,
January 10, 1881.

REPORT
OF THE
COMMISSIONER OF THE
LAND OFFICE

IN RESPONSE TO A
RESOLUTION PASSED BY THE
SENATE, MAY 1, 1879.

ALBANY:
J. B. LEECH, PRINTERS,
1881.



The Black Book of CONSCIENCE.

Revel. 20. 12.

And I saw the dead small and great, stand before God; and the Books were opened: And another Book was opened, which is the Book of Life; and the dead were judged of those things which were written in the Books, according to their works.

AS there are several Books of God, which he hath written for the good of all the Children of men; so there are two special Books, by which the Lord will proceed in judgement against all the sons and daughters of men. The Books which God hath given to the children of men for their use and comfort of salvation, are these: First, and chiefly, the Books of the Old and New Testament: wherein Jesus Christ in

all his Offices, King, Priest, and Prophet for us to rule and guide us by his Spirit in our hearts, is made known and declared unto us. And therein likewise is set down how every one of us ought to live, and demean himself in this present world; with several fearful examples of Gods heavy judgements against wicked and notorious sinners, in drowning the old World for their sins and wickedness, as you may see in the sixth of Genesis. So likewise in destroying Sodom and Gomorrah by fire from heaven, Gen. 19. 24, 25. And the Lord rained upon Sodom and Gomorrah Fire and Brimstone, and overthrew these Cities, and all their Inhabitants. With sundry other fearful examples of Gods heavy wrath and indignation, both against sin and sinners, in general and particular: All which, as St. Jude saith in his Epistle, are set forth for our examples, suffering the vengeance of the eternal fire. Not for our examples, that we should do as they did; but that we should be afraid to do as they did, to commit such sins, lest the Lord lay upon us such, or more heavier weights of wrath and vengeance.

So likewise in the Book of the Scripture is set forth the blessed and happy estate and condition of all the godly, both in this life, and in the life to come, as you may see, Psal. 1. and Psal. 15. and Psal. 92. The godly man shall be delivered from

of Conscience.

from the snare of the Fowler, and from the noisome Pestilence. And because he hath made the Lord his refuge, there shall no evil befall him: So he shall give his Angels charge over him, for to keep him in all his wayes, verse 20, 21. The Joyes that are prepared for the godly, and the eternal Torments that are appointed for the wicked, are here likewise set forth in the Book of the Scripture, as you may see, Matth 15. 34, 41. To the godly, Come ye blessed of my Father (saith Christ) inherit the Kingdom prepared for you, from the beginning of the world. But to the ungodly, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

Another great Book of God is the Book of the Creature, containing these mighty works both of the Creation and Providence; wherein the Almightyness, Power, and Goodness of God are so plainly written, that he that runs may read and see it: for as the Apostle saith, Rom. 1. 20. The invisible things of him from the creation of the world are clearly seen, being understood, saith the Apostle, by the things that are made, even his eternal power and God-head, so that they are without excuse. Who, but an Almighty God could out of nothing create all things: & being created rule and govern all things: As David saith, It is nothing but the Almighty Power & Providence of God that bears up the earth,

earth, and upholds the foundation thereof. And this Book even the very heathens, who know not God in his word, who never heard of Jesus Christ or Salvation, are acquainted with: they (I say) by seeing and reading the mighty works of God in the world, do confess and say, Verily there is a God; and none but a God could create these glorious creatures, the Sun, Moon, and Stars.

So likewise there are two special Books, by which God will judge all the sons and daughters of men at the last. And these are, first, the book of his Remembrance written by himself; wherein the lives of all men, yea, their very thoughts are recorded, as David saith, Psal. 94. 11. The Lord knoweth the thoughts of men that they are vanity. And Psal. 139. 1, 2, 3, 4. saith David, O Lord thou hast searched me, and known me; thou knowest my down-sitting, and my up-rising, thou understandest my thoughts afar off. Thou compassedst my path and my lying down, and art acquainted with all my wayes. There is not a word in my mouth, but thou O Lord knowest it altogether. And although the heart of man, as Jeremiah saith, Jer. 17. 9, 10. is deceitful above all things: yet God hath exactly known every turning and corner thereof: I the Lord know the heart, (saith he) I try the reins. There is nothing can be hid from his eternal all-seeing eye.

And

of Conscience.

And then secondly, there is the Book of Conscience, in which is exactly written all our actions, thoughts, words, and deeds; and according to this Book of Conscience, and what is therein written will the Lord proceed in judgement: and every mans Conscience shall be his own Judge. Saith God what hast thou done? How hast thou lived in the world? Why, thus and thus have I lived (saith Conscience.) Conscience will then speak the truth, and nothing but the truth. O Lord (saith a wicked mans Conscience) I have dishonoured thy Name, I have abused thy grace and mercy, in turning it into wantonness. I have abused thy creatures, by wasteful and riotous spending, to please and satisfy my Lust, saith the Prodigal mans Conscience. And by chambering and wantonness, by gaming and dicing away my precious time; saith the Lascivious & Voluptuous mans Conscience. Thou gavest me times and seasons of Grace and Mercy, & many precious opportunities, & soul-advantages, whereby I might have wrought out my own salvation with fear and trembling; and as St. Peter saith, I might have made my calling and election sure to mine own soul; but instead of working out my own salvation with fear and trembling, and in making my calling and election sure, I have wrought out my own Damnation, without either fear or

wit, and made my self sure of eternal and ever-
 lasting wrath and condemnation; saith mee
 moral, formal, and profane Christians Con-
 sciences. Ah Lord (saith the dissembling Hy-
 pocrites Consciences) I have been but an out-
 side Christian; I have gone to Church but on-
 ly as Dogs do, for fashion sake, and to be look-
 ed upon, and esteemed among my neighbours; I
 have made a shew indeed and pretence of Reli-
 gion and Holiness, but it hath been but a meer
 shew; I have altogether denied the power and
 practice of it in my life and conversation, as it
 is, Tit. i. 16. They profess that they know God,
 but in works they deny him; being abominable, and
 disobedient, and to every good Work reprobate.
 And why so? because as he saith in the 15. ver.
 Their minds and consciences are defiled. Ah, my
 Conscience told me several times, that I was
 but an hypocrite, a meer painted sepulchre, fair
 without, but foul within: But I would not
 hear conscience then, but slighted and neglected
 him; Ah, but now my Conscience makes me
 hear him whether I will or no. Therefore Lord
 do with me what thou pleasest; true and righte-
 ous art thou in all thy dealings towards me, be
 they never so harsh, they are but the just reward
 of my iniquities. And saith the Covetous mans
 Conscience, and the griping, cruel, extorting
 Usurers Consciences, (Lord) I confess I have
 been

of Conscience.

been a covetous wretch, but I have not coveted after heaven; it hath been my whole trade and business to cozen and cheat others, and to gripe and grinde the faces of the poore, and all that I could to undo others: But alas for me, what have I done? I have quite and clean undone my own soul, & that to all eternity: I have been very cruel and unmerciful to others; I would not forgive my poore brethren in the least, & Lord I deserve no mercy at thy hands, the hottest place in hell will be too cold for me.

What have you done with all your Wealth, (saith God to rich men) all those great Estates and possessions which I lent to you, or rather intrusted you with as stewards? How have you improved them? what of them have you laid out or lent to me again, in relieving my poore members? What good have you gotten to your own souls by them? Have you laid up any thing in store for eternal life? No (saith Conscience) I have not; Lord I have not: But this I have done, I have treasured up wrath against the day of wrath. My gold and my silver is rusted, my riches are corrupted, and my rich garments moth-eaten, as St. James saith in his 5 Chap. 12, 13, 14. ver. My gold and my silver is cankered, and the Rust of them is now a witness against me to condemn me, and eats my flesh as if it were fire. And now also behold the hire of the laborers which have reap-

ed down my Field, which I kept back by fraud, cryeth, and the cryes of them which have reaped in (ed are entred into the Cars of the Lord of the Sabbath: I have lived in pleasure on the Earth, and been wanton, and I have nourished my heart as in a day of slaughter. I told you (saith Conscience) that for all your Pleasures, and for all your riches, and for all your Greatness and Delight, you must come to judgement, and give an account to God for all your actions, and for all your wealth: and how and which way you spent every penny that he lent you: Did I not tell you saith Conscience: True it is, my Conscience told me; but I righted Conscience as a thing of no value of account. Ah miserable man that I was, to fight this good voice of Conscience! wo unto me, my punishment is less then mine iniquities deserve. Thus, and thus, will mens Consciences deal with them before the Lord.

When as Peter denied his Lord and Master, his Conscience let him alone once, yea, twice; but the third time the Cock crew, and Peters Heart smote him for what he had done; and he went forth and wept bitterly. Peter did not go about to stop the mouth of his Conscience, as Judas did, and so hanged himself: no, Peter he closed with the voice of his Conscience, and so by his true and unsatined repentance obtained mercy.

of Conscience.

So likewise David when the Prophet Nathan in (2 Sam. 12. 13.) had by the Parable of the Ewe-lamb shewed David the evil of his sins, presently David was convinced in his Conscience of the horridness of his sins: And David said unto Nathan, I have sinned against the Lord. Have mercy upon me (saith David, Psal. 51. the Psalm of his Repentance) according to thy loving kindness: According to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is before me. Against thee, even thee only have I sinned, and done this evil in thy sight. David had a very tender Conscience; for when he did cut off Sauls skirt, his heart smote him, his Conscience accused him, as you may see, 1 Sam. 24. 5. O, but how many wicked men are there now, whose Consciences tell them over and over, again and again of their sins, and yet for all that they stop their ears against Conscience. How many times doth the beastly Drunkards Conscience, the profane Swearers, the Sabbath-breakers Consciences, tell them of their sins? and yet notwithstanding for all the checks of Conscience, they will go on in their sins, & fill up the measures of their iniquities, and so makes Conscience to fill up his black scroll of Indictments against them, whereat

whereby they are everlastingly condemned : if men would not be convinced in their Consciences of the evil of their wayes : when their Consciences tell them of it ; how many thousands might be brought home by repentance to life eternal, who now run head-long to the pit of destruction : I am perswaded, that many who cozen and cheat by undermining and over-selling, by using false and light weights and measures, cannot chuse but meet with many checks from their Consciences: and that men would be convinced of this great evil.

Hear this, O ye that swallow up the needy by false weights and measures : O be convinced in thy Conscience ! Make Conscience thy friend now by forsaking thy evil Practices, lest Conscience prove thy foe to torment thee forever. But men now a dayes, instead of being convinced of their Consciences of the evil of their wayes, are not ashamed to commit all manner of abominations, and that with greediness ; and then lay all the blame upon their poor Consciences : and why so ? It was my Conscience, say they. As many of our cursed Diabelical Ringers, Quakers, and notorious wicked Libertines in these our dayes, have laid all their impieties & horrid blasphemies upon their Consciences. Ask them but the reason why they deny Christ and the Scripture, and cast off Ordinances, and

the Ministry of Christ, and live as they list, and refuse subjection to Magistrates, and in their actions became worse then beasts? Why they do hold such damnable and devilish Opinions both against God and Christ; yea, against humanity itself? Ask them the reason of these things, and what do they say? It is from the Light within us; it is the liberty of our Consciences; and have not we fought for liberty of Conscience? Ah cursed wretches, the Light within you is darkness! Is this the Liberty of thy Conscience? No, no, this is the liberty of thy lusts, and the delusions of the Devil: thou hast seared thy Conscience with a hot iron; but yet at last, thy Conscience, though thou hast defiled it never so much, will put the saddle upon the right horse, and charge thee home with all the blame. Is liberty of Conscience a liberty to sin? No, God forbid? Shail we sin (saith St. Paul, Rom. 6.1.) that grace may abound? No, God forbid. I dare not (saith a gracious heart) my Conscience tells me I must not. How shall I (saith Joseph, Gen. 39 9.) do this great wickedness and sin against God? The grace of God (saith the Apostle, Tit. 2. 11.) that brings salvation, teacheth men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world: And not to live as we list, which is a sign of no grace at all.

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A truly tender Conscience will be very tender of committing sin, and will have a circumspect care over himself how he walks, and how he lives, that so the name of God and of Christ be not blasphemed: but in these last and worst times, wherein men, as St. Paul saith, make shipwrack of Faith and a good Conscience; men have not minded this at all, but have taken full liberty to commit all manner of sins. Amongst I pray God that this sin be not charged upon those, who instead of restraining men from sin, and punishing them for sin, have tolerated them to sin, if not countenanced them to sin. But let men take heed how they sin, because grace hath bounds. For saith the Apostle, Heb. 10. 26. 27. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin: but a certain fearful looking for of judgement and fiery indignation from the Lord. For the wrath of God (Rom. 1. 18.) is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth of God in unrighteousness. Read these two Texts, and tremble all ye that take liberty to sin, because the grace of God hath abounded. How will ye be able to look either God or Conscience in the face, if ye do not repent: for if men will sin willingly, notwithstanding all their checks of Conscience, they

their Conscience will condemn them irresistibly before the Lord. For certain it is, there is a Conscience in every man, that sees, and observes, and takes notice of all thy wayes, and will keep a just account of them; and so be a witness either for, or against the soul, at the day of Judgement. What was it that made the Apostles so joyful in all their trouble and persecutions? was it not the witness of their Consciences? see 2 Cor. 1. 12. Our rejoycing is this, (saith St. Paul) the testimony of our Conscience. What was it made Paul and Silas sing in prison for joy? was it not that their Conscience told them, they were happy and blessed men, notwithstanding all their sufferings and reproaches.

Now what Conscience is, I shall briefly shew you, and so conclude: Conscience is a thing with which God endued the soul of man by creation and is for our comfort, if we live well as we ought to do; but will be a dreadful terror to all those that live and dye in their sins. For this Conscience was in Adam before his fall, though not as a condemner till his fall: for where there is no sin, what needeth an accuser? So long as Adam kept the commands of God, there was no cause for Conscience to condemn him: but as soon as ever Adam transgressed, his Conscience flew in his face, which made him fly from the Face of God, as you may see, Gen. 3. 7, 8. The eyes of
them

them both were opened : their Consciences
 cused them, and they hid themselves. And the
 Conscience is onely in Men and Women :
 bruit beasts wanting reason, are not capable
 Conscience; and the beast when they die, there
 is an end of them : but it is not so with men,
 Conscience in man followeth the man further
 then the Grave : for if men might bury the
 Consciences with them in their Graves, they
 might be happy, notwithstanding all their abu-
 ses of Conscience : for men oftentimes against
 all reason, equity, or conscience, doth worse then
 the worst of Beasts. And this Conscience keep-
 eth his Court in the heart, and there sits upon
 the life or death of the soul ; and according as he
 findes every mans work, so doth he pass sentence
 of condemnation or absolution : for there is no
 bribing of Conscience, Conscience will speake
 the truth of every mans wayes before the Lord
 be they good or be they evill. If our hearts con-
 demn us (saith St. John, 1 John 2. 10.) God is
 greater then our heart, that is, our Conscience.

And God hath given this power to Consci-
 ence, because men should have no plea of excuse
 before the Lord. It was not Pilates washing of
 his hands, and saying, I am guiltles of the blood
 of this just man, that could wash away the guilt
 of Christs blood from his Conscience : Pilates
 Conscience told him that Christ was a just

man

of Conscience.

man; and that he saw no cause of death in him at all; Luke 23.23. and yet cursed Pilate, contrary to the light of his own Conscience, delibered the Lord of Life into the hands of bloody men to be crucified, and so brought the guilt of his blood upon his own soul.

He that will not indure conscience to reprove him for his sins, certainly he loves to go to hell without controul: and he that will not indure Conscience to tell him of his sins here, shall whether he will or no, suffer sufficient torment for his sins hereafter: For an evil Conscience is a hell to the soul here, and shall be the Hell of hells hereafter.

Now then, if there be such a thing in man as Conscience, and that his conscience shall either justifie or condemn us; then let every man take heed how he orders his conversation in the World: Do not give leave to your selves to think, say, or do any thing, but what you are willing to own before the Lord at the last day. Therefore let every one of us so think, and so speak, and so do, that we may not have a Conscience to condemn us: But let us live as those that expect to have Conscience witness for them before the Lord, that with godly sincerity they have had their conversation in this world. But what multitudes are there in the world, that live as if there were no Conscience at all; nei-
ther

ther God nor Devil, neither Heaven nor Hell as w
 Whole God is their belly, and whose end is destr to sto
 ction (as St. Paul saith, Phil. 3. 19.) who delecte ence
 their sin as Sodom, and hide it not: Wo unto the their
 (saith the Lord) they have rewarded evil to the that
 selves, Isa. 3. 9. This may be said of thousands what
 among us, whose countenance testifie against ha
 them; their wanton Carriage, painted Faces Silb
 naked Breasts, powdered Locks, and other at his
 tick fashions, testifie against thousands bo Do;
 of men and women, that they do little mind he fl
 this great truth; that Conscience can, and hang
 will declare all their doings to God. Proo S
 Hamans, drunken Nabals, and whozing Jezabels Spira
 declare their sin as Sodom, and hide it not; and then
 as for Conscience they turn him off: But let A w
 these miserable wretches know this, as the who
 Prophet saith, Wo unto them who have rewarded Cr
 ed evil unto themselves. They have made a long list
 black bloody bill for Conscience to open against in t
 them at the last day of the term of their lives, in
 as soon as ever their souls are departed from the
 their bodies, sentence shall be passed against be
 them, according to the light and testimony of to
 their own Consciences.

Seeing then Conscience will give testimony So
 of every ones wayes, let us not slight Conscience
 ence, let us not stop the mouth of Conscience, the
 seeing Conscience can and will speak, and tell en
 us

of Conscience.

as what we are. Many there are that go about to stop the mouth of Conscience, when Conscience deals plainly with them, and tells them of their sins, Oh they cannot indure to hear of that! but remember the miserable end of Judas, what said Judas his Conscience to him? Thou hast betrayed thy Lord and Master for a little Silver, Ah covetous wretch! But could Judas his Silver stop the mouth of his Conscience? No; Judas his Conscience so terrified him, that he hung in the Doney again, and so went and hanged himself.

So likewise, remember the fearful estate of Spira, and many others, whose consciences made them to possess the wrath of God here on earth. A wounded spirit (saith Solomon, Prov. 8. 14.) who can bear? A tormenting and condemning Conscience who can indure? And there is no resisting of Conscience, it is Gods Vicegerent in the soul. When Conscience speaks threatening language to many for such and such sins, they seek to turn Conscience out of Doors: but because they cannot possibly do this, they strive to stop his mouth by running wilfully into sin; like men that desperately give up their Souls to the Devil, and so make shipwreck of Faith, Conscience, Soul, and all, for ever: and then follows (as we have seen by woful experience) self-stabbing, self-hanging, drowning, or

poisoning, or some such like accursed ends. consider this, all ye that forget God, and make no conscience of your wayes, you undermine your own salvation. Many men deal with Conscience as Felix did with Paul, Acts 24. 25. they will hear Conscience so long as he speaks good but when Conscience tells them thozowly of their sins, their darling sins, then they have enough of Conscience, and so puts him off till they be better at leasure.

When there was no King in Israel, every man did what was good in his own eyes; where there is no Conscience alive in the soul men live as they list: but yet for all this, Conscience will speak home at last. If thou art Drunkard, or an Adulterer, or an unjust dealer, or whatsoever sin it is thou art guilty of, Conscience will make it known: and if at last conscience doth condemn, thou shalt never be satisfied: but on the Contrary, though men and devils say, thou art an Hypocrite, or the like, yet if thou hast the testimony of thy Conscience, God will own thee as just and righteous. One dram of the peace of Conscience is worth thousand worlds. What would the damned in hell give for a little of this lasting joy, this peace which passeth all understanding, the want of which is hell, yea, worse then hell.

Think upon this, O ye great ones of the world

of Conscience.

World, who live in pleasure : Remember that there is a Conscience, and that there is a God, and that thou hast a precious & immortal Soul, which if thy Conscience witness against, shall be thrown into hell, You that eat the fat and sweet of the earth, and drink wine in bowls, and clothe your selves in silks, remember this, that Conscience takes notice of all thy wayes, of the pride of thy heart, of the vanity of thy life, and setteth all down in his Black Book. You that like the Harlot in Prov. 7. cry, Let us take our fill of love and pleasure ; consider that all these things must have an end, when all is done, the Bell must toul, and you must all dance after Deaths pipe, who are now flugging and swinging your selves in worldly Pleasures and Delight. O if God should say of any soul of you, as he did of the rich Fool, in Luke 12. 20. This Night thy Soul shall be taken from thee ; it shall little advantage you then to weep and cry, O that I were out of these Internal and External flames ! O that I had hearkened when time was, to the voice of Christ and my own Conscience.

The Sighs and Groans of dying men are often very sad ; but the Cryes and Groans of the Damned in Hell, can never be imagined or expressed. O consider this, you that sin away Conscience, that quaff and drink away Conscience,

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ence, accompanying one another in sin; take heed you be not one day found to weep over anothers backs in hell. Certainly whole coachfuls of Gallants will be tumbled down to hell. The Lord awaken your sleepy dead conscience before you go hence and be no more seen. What pitty is it that persons that bears the image of God, and are as it were in outward Gloze and beauty, Gods abobe others? what pitty is it that such beauty should come to be embraced by ugly loathsome Devils in Hell. Thousands there are, that court and sport, pin and paint away their time, whose end is to be burned, and shall at last perish in hell. Fruitless Fig-trees there are, that bear nothing but leaves: Cut them down (saith God) and cast them into the fire. Woe perchance in a prison or on a dangle is nothing; to dye for want of food is nothing: Lazarus did sope whilest Dives with his delicious fare dyed on his Bed of down, and was cast into Hell. Perish that lie upon beds of Ivory, and have your hangings of Needle-works, if you get not Christ and a good Conscience, Hell shall be your fare, and the Devils your companions, to torment you forever: And who shall be able to stand in the day of the Lords wrath? And, who can dwell with everlasting burnings.

Companions in Sin, shall be companions in Hell; and those who can sport and play on with

of Conscience.

with another, shall in hell drag and torment one another; and curse the day that ever they saw one another; and cry out one of another, **W**hat miserable wretches were we, to lose the Heaven of heavens for a little vain delight, the love and favour of God: for the love and favour of wicked companions, in whose presence we more delighted, then in the everlasting love of God, whose pleasures are pleasures for evermore. **W**hat profiteth it now, that we have had our Wine and our Musick, our fill and our waile full of earthly Delights? **W**retched creatures that we are, who shall deliver us from this dying death, these miserable torments? **W**ho unto us, we have rewarded evil to our own souls; we are banished for ever from the presence of the Lord, and have utterly lost that inward peace and soft Conscience; the want whereof addeth torment to our torments, and maketh us in our misery more exceeding miserable.

Now the Lord give every one of us this Peace, this Joy: which that we may all have; and the Peace of God which passeth all understanding, to keep our hearts and mindes in the love and knowledge of Jesus Christ: And the Blood of Christ wash within purge our Consciences from dead works, that we may serve the living God. **W**hich that we may all do: The grace of our Lord Jesus Christ be with us all. Amen.

F I N I S.